



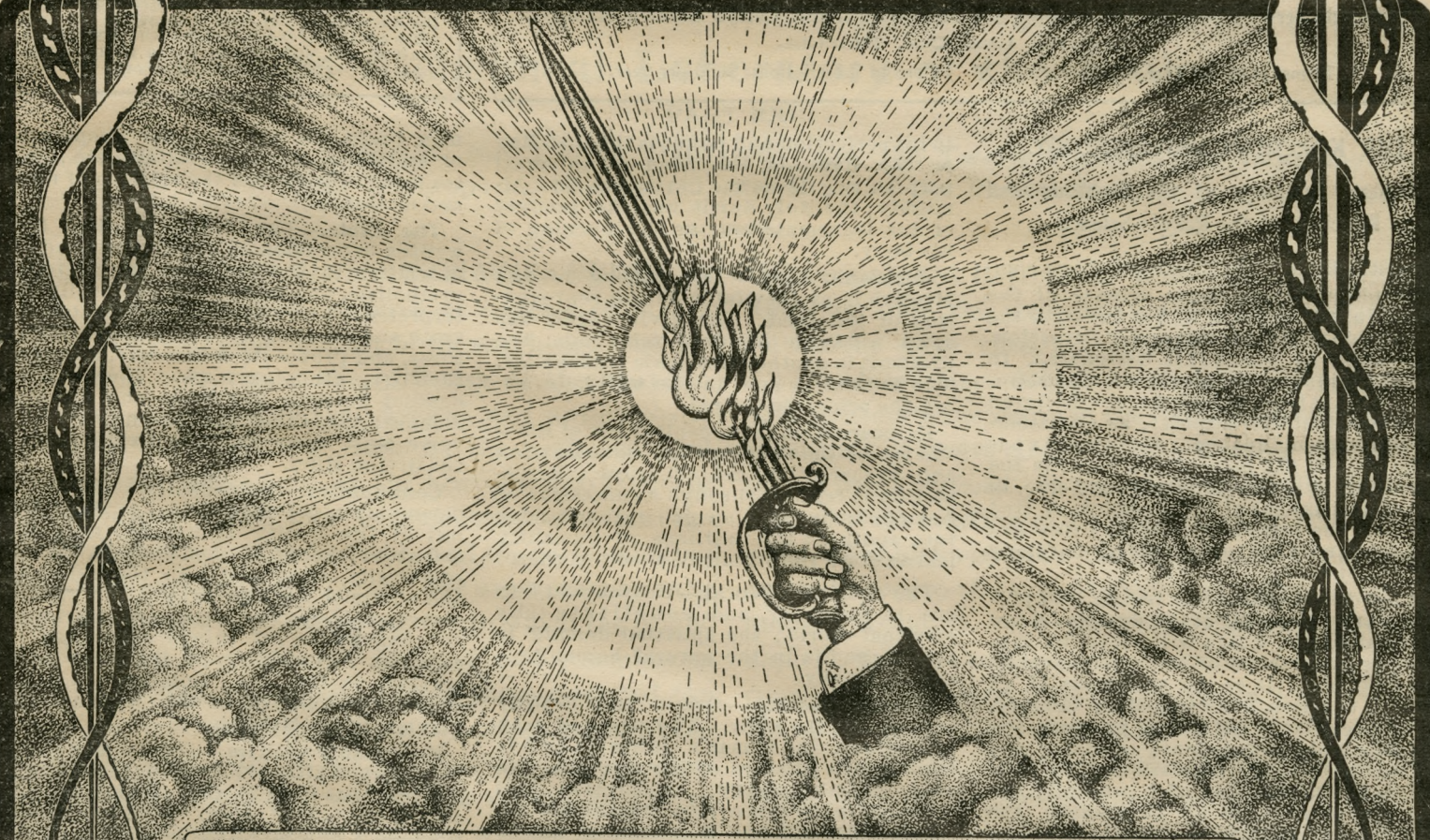
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ORDINANCES OF ESTERO, FLA. TOWN COUNCIL

ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Alchemical Laboratory of the Brain.

PART XXII.

The Zodiac of Human Progress; the Twelve Patriarchs and the Twelve Apostles; the Infundibulum of the Anthropostic Macrocosm; the Brain of the Perfect Man.

KORESH.

THERE ARE AS MANY ZODIACAL BELTS as there are distinct spheres or degrees of planes constituting the general crust of the earth and the atmospheres comprising the altitudes of the heavens. These are coincident in the physical and anthropostic altitudes. The Zodiacal circle on the earth is divided into Zodiacal signs, and in the heavens, into Zodiacal constellations. The two conspicuous belts are the observable belt in the heavens, and the corresponding one at the surface of the earth. We are to consider the heavenly Zodiac of human progress, in which the bright and Morning Star was the brilliant and conspicuous figure. Around this Guiding Star there clustered the world's wondrous galaxy, the glory which crowned the woman clothed with the sun, perceptible to John's clairvoyant and prescient vision. This galaxy of twelve stars, constituting the glory of the woman, comprised the nucleal cluster defining the line of the extension of the Zodiac through the Christian dispensation.

No system in the history of the nations during the last nineteen hundred years of the progress of the world, can lay claim to the distinction which marks the Christian age and Christian church as in the line of direct Zodiacal progress, and whose distinctive course is in the circuit of the anthropostic ecliptic. The twelve Apostles of the Christian order were to the Christian dispensation what the twelve Patriarchs were to the Jewish dispensation. The twelve Patriarchs were called the twelve gates to the New Jerusalem; and the twelve Apostles of the Lamb were, correspondingly, the twelve foundations of the same city. The twelve interiors were

the remanifested Patriarchs, while the exteriors (the Apostles) were the reincarnated bodies in which the Patriarchs were then tabernacled.

Absolute science defines the Christian system as the only legitimate successor, in the line of Zodiacal descent, to the belt of twelve constellations forming the Jewish church and kingdom. In our attempt to elucidate the subject of the relation of the microcosm to the macrocosm, we shall insist upon the recognition of the great truth, known to the ancients but lost sight of by the modern world through the declension of knowledge, namely, that the organs and functions of the microcosm and macrocosm agree; and that a knowledge of the one discloses the secrets of the other.

In designating the apex of the universal cone, with the relation of the posterior foramen to the ventricles of the universal brain, the brain of the macrocosmic man, we have determined the relation of these to the funnel (infundibulum), with its terminal—the vital gland of the universal man. We have already described the masculine and feminine relations of the conarium and glandula vitæ, this gland being distinctively feminine and gestative. The infundibulum of the macrocosm is the funnel through which the New Jerusalem descends into the new body to be formed, the brain of which will be the perfected groups constituting the Sons of God. The descent of the New Jerusalem from the heavens whence John descried her coming, will be through a scientifically defined order, the processes to be known only to the Messenger of the Covenant, to whom is committed the secrets and mysteries of Deity.



In a critical analysis of the formation and function of the *glandula vitæ*, there are found to be two forms of projection and a double function—one from the brain and one from the body. The posterior portion of the organ derives its formation as a projection from the brain, while the anterior part of the organ derives its formation from the body. The posterior portion of the gland projects its function, determined by its form and character; while the anterior portion is functionally derivative. We must conclude, therefore, upon the basis of the law of analogical correspondence, that one portion of the macrocosmic hypophysis, the vital gland or body, is a complex masculine and feminine group, the positive force of which is masculine, and the negative force of which is coördinately feminine; and that the feminine power is transmitted from the positive character and voluntary developer of the forces transmitted and subsequently modulated through the elaborations from a transposited function.

The ordinary human brain is an approximation of the relation of the cube and the sphere. It is not absolute, because the human as now existing is but one-half of the perfect being. This is because there has been a division of the male and female, which remain in the sphere of mortality and will so remain until there is a unity of the two in the conjugal union which is the ultimate two-in-one. This biune state is the final condition of the arch-natural being, and is the form and in the function of the Sons of God. The perfect male and female, in the form of the one, constitute the completion of the relation of the cube and the sphere. The cubical quality must first obtain in the spiritual world within the form and character of one personality. Such a personality is the manifestation of the man or angel who measures the New Jerusalem; that is, the man who completes the fulness of the measurement.

The Lord chose twelve Apostles; being the thirteenth, he constituted the unit of the whole, and contained, obscurely, the Bride; for it was declared of him, "He who hath the Bride is the Bridegroom." These twelve, with the thirteenth, are involved in the ultimate unit of the terminal dispensation; hence the first putting forth from this numerical root will necessarily comprise a cubical root of four elements instead of twelve. The perfect brain is in the form and function of the cube and the sphere. This fact should always be kept in view. The elaborations of this form and function in the final process, in the body of the fluxions of the entire encephalon, will combine the relations of the cube in the least character of the number, which would be the numerical roots of the final bodily form of the ultimate kingdom of God. In the development, then, of the *glandula vitæ* of the Grand Man, there obtains in the physical form already manifest, that special number of males and females which, chosen and

grouped, will constitute the masculine and feminine root from which there will proceed in regular order the evolution of the perfect kingdom in the earth.

It is the province of the Messenger of the Covenant of this age to measure the city which now, in the spiritual world, lieth four square; which means that there is that which corresponds in spiritual quality to the natural number of the numerical cube. This is now manifest in the Messenger, who is none other than Elijah the Prophet, which means God the Lord. Elijah is God the Lord, for this is the significance of the word Elijah. The aggregation of the males and females prepared of God through the processes of regeneration (reproduction), is the scientific utilization of the essential elements of form and function necessary to organically arrange into order the beginning of the kingdom. There will be no haphazard tumbling together of the personalities who are to constitute the grouping of the vital form that will insure immortality of the body, to be made manifest now in the last days of the Christian dispensation. One of the peculiarities of this choice is that the persons ripe enough to enter into the formation of the primary groupings are such as accept the Gospel from natural conditions, and are not subject to the lunacies of those who self-choose and self-designate their assumed positions.

At the time of the Lord's manifestation in the beginning of the Christian dispensation, there were twelve men raised up for the purpose of fulfilling the requirements of the time and order. No other twelve men in the world could have occupied the same relations; and they—including Judas—were chosen by the Lord because they were the only embodiments in the world developed, capable of receiving through the Lord's outpouring the spiritual influxes which would constitute them the twelve resurrected Patriarchs. Three of these men could receive the three degrees of spiritual force directly from the three degrees of the heavenly altitudes which constituted the outer, inner, and innermost life of the God-Man, the Lord Jesus. When we consider, first, that the relation which the Lord Christ sustained to the developing body, in the successive order of such development, was that of the apex of the cone of universal natural and Arch-natural life; and, second, that he sustained to the universal or Grand Man the relation that the conarium does to the individual man, we may begin to entertain somewhat of a genuine conception of the definiteness of the forms and functions of life, and the absoluteness of the application of scientific principles to the organization of that societal grouping which shall ultimately constitute the kingdom of God and of righteousness.

Among the Twelve first chosen was one of the most important functionaries, Judas. He was chosen, first, because he was the debris of separation created from



the eliminations discreted and aggregated from the Lord in the Lord's progress through the experiences which created him the Son of God and heir to the central throne of God; second, because he constituted the excremental apex of coördination with the Lord's function as the Savior of the body. In the coördination of the personal characteristics which must enter into the formation of the simultaneous order of organic arrangement, the principles are as absolute, and the laws of order as urgent as in the choice which the Savior of men made in the beginning of the Christian dispensation; but the adjustments are in no wise the same. The functions coördinating with the form of the glandula vitæ are in no wise like those actuated by the forms, relations, and functions of the conarium; and no man not familiar with the various functions of the human brain in all its parts, and the laws of correspondence, can define the character of those relations and functions which must aggregate, in their normal altitudes, the men and women to comprise the primary groups of the developing kingdoms.

It should be remembered that there are two distinct energies required to formulate the laws and apply the principles of construction, namely, the gestation of Nature and the guidance of intellectual power, through the function of knowledge. The Eagle is to perform the final office of reconstruction.

(TO BE CONTINUED.)

#### THE ANGELS OF INNOCENCE AND WISDOM.

The Natural Humanity the Habitat of all Spiritual Beings; Innocence an Essential State of Regeneration.

KORESH.

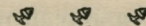
THE HIGHEST HEAVENS of angels are of two general qualities, and comprise those who are in innocence and in wisdom. The degree of innocence is the essential state of regeneration with those who desire wisdom. The state of supreme innocence is the state of regeneration, because it is the supreme state of desiring to be conjoined to wisdom, which is the true counterpart of innocence.

The state or quality of innocence is manifold with the desire to be one; while the state of wisdom is one with the determination to be manifold. This can only be understood by a knowledge of the relation of the heavenly spheres to the outward or natural degree, which is the domain of natural or human existence. The external or natural man is the habitation or dwelling place of the heavenly or internal degrees. All spiritual and celestial beings dwell in and inhabit the natural form. Men who have not spiritual ideas or thoughts cannot conceive of this.

The wisdom angels as they amplify or enlarge into universal conceptions, determine toward and culminate

in unity of spirit and form, until they become manifest in the form of the one natural man in the domain of the external or natural existence. This is God's Garden wherein the seeds of regeneration are planted in or united with the angels of innocence, who also unite or conjoin to those in the flesh who are in the desire for the divine truth, by which we mean all truth of all things natural and spiritual, for their uses.

Conjunction between those in wisdom and those in the dominance of supreme desire for wisdom, takes place in the heavenly domain or sphere, but unconsciously to the angels in the sphere of innocence only through existing forms in the flesh. We mean by this, that while conjunction takes place in the spiritual and heavenly world as if no material existed, the medium of conjunction is the material body. This, however, is unknown to the angels.



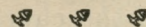
#### A Principle of Regeneration Illustrated.

KORESH.

THERE IS A CORRESPONDENCE between natural generation and regeneration. Conception is the result of the union of two forms, the sperm and the germ. These are the product of two influences originating in the brain. The germ or ovum is the product of the presiding genius of a brain positively polarized in the cell or cortex. This makes both the brain and the physical organism over which it presides preëminently feminine, hence female. The sperm is the product of the presiding genius of a brain polarized positively in the fibre. This brain is preëminently masculine, hence the organism over which it presides is male.

The male is dominant in the generation of pneumatic force or spirit. The female dominates in the generation of psychic force or soul. The sperm and the germ are concretions or condensations, so to speak, of these two forces. These may be respectively denominated the substances of wisdom and love. Now the proper union of these two forces under proper and favorable conditions eventuates in embodiment or structured form.

Regeneration is governed by a corresponding law. There must be a conjunction and union of pneumatic and psychic force of the higher generation. The blending of these forces in the limitations or ultimates of existence results in the reëmbodiment or resurrection. The one centralizes the desire to communicate truth for the purpose of life; the other generates the desire to receive truth for its application to the uses of life, the supreme desire of which is for immortality.



The church will not confess to the world that its teachings are false. The fact remains apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord.



## New Century Studies and Reviews

Lucie Page Borden

### CATHOLICISM AND CALVINISM.

A Contrast Between the Two Systems of Religious Belief; Plenary Absolution and Other Phases of Error.

THE IMMEDIATE NEED of plenary absolution on the part of the Catholic communicant when he finds that he has been tempted beyond his strength, is the key-note to the denomination. Plenary absolution is the doctrine that sins may be indulged, but by a sort of hocus-pocus, the Pope, who is the Vicar of Christ, may be able to effect the subject's release from purgatorial torment. It is to put the people of the Roman Catholic church into pleasing moods over the possibility of indulgences in sin, winked at by the Pope and through him by the Lord, that has led a great many persons to profess Roman Catholicism. It seems more acceptable to be seen looking for pleasurable relief from the punishment due, than to abstract consolation from the sterner stuff of Calvinism. Baptismal regeneration does not pave the way for any future sins, although it is easy and helpful in covering those of the past. So a church which offers plenary absolution is sure to appeal to human nature.

The Calvinistic bodies put restraint upon men's souls by assuring them that they must study to make their calling and election sure. They hold out no hopes of escape from hell in the next world without some effort, but plenary indulgences loosen the bonds of effort and make this world very much more attractive.

The Catholic religion has no equal in one or two respects. It has more devotees than any other form of belief in Christendom. It appeals to certain phases of development in that it speaks comfortable words. It surpasses other forms of religion in that it professes to hold absolute control of the future because the Lord gave his keys to Peter, the reputed founder of the Roman Catholic church. The keys were held by Peter in no sense to prevent the entrance of souls into purgatory; but in order to show by an unmistakable sign that in him the Lord had seen the head of the new church founded by himself. The descending natural spirit of the Lord found in Peter its chancel for descent, and began through him the work which is still going on in the world. The natural manhood of Peter was changed and strengthened by a baptism. Then he was fitted to go forward with the work of the Lord as he could not while under his old proprium. The work of redemption, according to Catholicism, comes in with the most abject sacrifice to the church, in return for which the church gives its fold plenary absolution for sins committed in the body. It is a mortgage on the future that the devout Catholic holds in return for his money.

The common complaint against Catholicism is that it does grant indulgences for the sake of promoting the

happiness of its clergy, who are supposed to have taken vows of poverty and chastity, but are very much like the monk of Chaucer's day who loved a fat swan best of all the roast, and was not "pale as a for-pyned goost." Philosophically speaking, plenary indulgence has its origin in the necessity for making a compact with the devil in the shape of worldly lusts. This is what it means to the church of Rome. Now the "full and free salvation" spoken of by the Calvinistic bodies never comes to pass, because the eternal law remains, "Whatsoever a man soweth, that shall he also reap."

The doctrine of reëmbodiment is a direct obstacle in the path of plenary absolution, for it accords with the facts of life, while the latter does not, in that it professes to nullify law. The soul which is mortal, fortified by the aspect of the church in smiling upon its acts in the body, goes to find no respite from the chain of circumstances which encompassed it in outer existence. It takes time to unfold to the stature of the Man Christ Jesus, and he was unfolded through many embodiments.

The Catholicism of today numbers fourteen millions in the United States, and has its grip on the throat of a great many people; but it is no more alive to the fact that there is a reëmbodiment of Peter, its reputed founder, in the person of the Founder of a new religion and a new church, than it is to the fact that its own powers are not going to be increased as it hopes in certain directions. The Catholic church needs to recognize the law of progressive embodiments through the ages as an essential to the development of God out of his humanity. Until it does see in the order of progression the line of St. Peter who becomes the head of a new church, the church of the future, it is not competent to decide on the destiny of millions who can be made to subscribe to buildings in honor of the defunct Catholic Peter.

The Catholic church had the honor of protecting Copernicus, who took refuge with Catholic priests when he was threatened by Protestants in Germany. He dedicated his work "De Orbium Coelestium Revolutionibus" to the Holy Father in order that he might protect the hypothesis-maker in his alleged great discoveries. So at first Catholicism posed as the patron of the great deception that has imposed on man's credulity for so many years. The church of Rome deceives its members with the false hope of plenary absolution, as the hypothesis which took shelter under its wing has tried to do in regard to Nature. The resort to facts is the remedy proposed in both cases.

The Catholic religion is obliged to put up with very hard usage in France where they are beginning to doubt the earth's rotation imposed upon the world by Copernicus. His refuge may be broken up in France. The declaration of Koreshanity in the United States has sounded its key-note in the Cellular Cosmogony, and thus proclaims the union of science and religion in the universal religion founded upon facts.

The best fire-proof building is the great cosmic cell with its seven metallic environments.



## The Failure of Scientific Research Outside Koreshanity.

“ONE OF THE MOST comprehensive pieces of scientific theory launched in recent times was the presidential address of Prof. G. H. Darwin, son of the great exponent of evolution, delivered recently at Cape Town before the British Association, which this year is holding its annual meeting in four British colonies in South Africa.”

“A comprehensive piece of scientific theory”! This is the best that can be furnished for the mental delectation of this characteristic audience. It would seem to be better to spread a table of facts before it; but the repast was served after this fashion: The speaker said he would try to set forth some of the attempts to formulate evolutionary speculation. He did not urge the discovery of later facts to prove the theory of which his father was the author. He merely reviewed *speculations*, according to his own words. “The mystery of life was,” he said, “as impenetrable as ever.” The “theory” of natural selection was shown by Prof. Darwin to apply to the atom, since the survival of the stable atom depended, in his conception, upon this principle. He said there was good reason to believe that in radium, and in other elements possessing very complex atoms, investigators had observed “that break-up and spontaneous rearrangement which constituted a transmutation of elements.”

If the opinion of the learned men of this age is that any proper definition of the transmutation of elements is but a “break-up and a rearrangement,” then the status of modern thought is very far from correctness. The word transmutation, in its alchemical acceptance, means to convert a baser metal into the purest, and this involves the destruction of the first substance *in toto*, and its reduction to energy of a corresponding quality; then the creation of the new substance from the materialization of spirit or energy. The first principles of Alchemy are not understood when such a complete destruction of substance can be termed only a “break-up and a rearrangement.” It makes no difference whether investigators say that the hydrogen atom is divisible into eight hundred parts or not, so long as they fail to grasp the science of transmutation. Judging from this address as a “comprehensive piece of scientific theorizing,” there is no certainty on any lines of thought, and modern thinkers are in a quagmire of speculations.

Alchemy has been said a great many times to be the science of transmutation of elements. If it has not been understood for many, many years, it has been replaced by the theory of the separation of bodies into atoms, and the formation of new bodies by the rearrangement of these primary divisions. Hence the talk of a “break-up and a rearrangement” concerns the fictitious science of chemistry, not Alchemy, whose sign was the sign of a cross marked on the old crucibles. The cross represents the principle of natural selection, by which a higher species is crossed with a lower. It is through interbreeding that a higher stock is formed; and the cross comes through the destruction of the cells

or atoms in their union, and the creation of new ones. Creation is not rearrangement. It is a principle of Koreshanity, that a law in one domain has its correspondent in every other, and the mineral kingdom is no exception. Transmutation is the central fact of existence, but it has no affinity with the vagaries of chemistry.

## General Contributions

## THE STANDARD OF RIGHTEOUS CRITICISM.

The Two General Classes of Critics; the Stand-point of the Fallen Church; True Judgment From the Basis of Demonstrated Science.

BERTHALDINE, MATRONA.

NARROW-MINDED, mean-spirited criticisms are more disastrous in the long run to the critic and his sympathizers, than they can be to the persons or things criticised. Criticisms of all degrees of influence are of two general varieties—beneficent and accursed. The most refined intellectual acumen must often be exercised to classify the superabundance of them furnished by the present universal effort to display knowledge by out-spoken criticism. In this land of free speech the habit of criticism is doing its best and worst work for the world. The editor of the *Saturday Evening Post*, who seems to be a generally benevolent critic and commentator, in speaking of the decline of singing as due to unfavorable criticism of singers, says:

“Until the last few years congregational singing was one of the conspicuous features of the life of every community in this country. From Maine to California, at least twice every Sunday, and usually at an evening service in the middle of the week—practically the whole population assembled in the churches, chiefly to sing. Those who could sing and those who thought they could were no more fond of lifting up their voices than were those who couldn’t sing and knew it, but were grateful for the opportunity to indulge their passion unnoted and unrebuked in the security of the chorus.

“All this is passing away—not the love of doing a little singing, but the opportunity to do it. The knowing ones and those who wish to be thought knowing, have frowned it down. The congregation must listen, not participate; the man or the woman who can’t sing a little bit and yet yearns for the relief of the stimulus of singing, must go to the woods or suppress the longing.

“It is a pity. Singing directly develops those qualities that lift the thoughts and the heart from the ground, and that lighten the burdens of life. The preacher who wants to pack his church will insist upon congregational singing, and will encourage everybody to join heartily. He will lose only the finicky—and the finicky wouldn’t be happy even in heaven.”

There is undeniably a disposition on the part of the would-be “smart set” of every sphere of fallacy, to sit in the seat of the scornful, displaying the meanest kind of thin, wiry pride, and the most inane type of vain-glory while mentally, if not out-spokenly, trying to down all who brave scorn and frowns, and venture to enter the court of effort for the better things of life. A



mental miasma is generated in this human sewer of jealousy, where are spawned also envyings, hatred and malice, and all uncharitableness. The leaders or centers of spheres of accursed criticism, are usually the creatures of disappointed selfish ambitions, and have little of the foresight of genuine science. In social orders these centers aggregate sympathizers and form social cancers, which eat out the ties which have bound God to man, and man to man for the progress of the age. The whole head of human society is made sick and the whole heart faint by these human octopi of accursed critics who never appreciate the real merits of anything.

Criticism is defined as the act or art of criticising by some standard; and to criticise involves the discovery of the merits as well as the demerits, the beauties as well as the blemishes of any work. When a critic of critics sizes them up and classifies them, he should present his standard, and by the right use of it first measure and classify himself. The Lord Jesus, the severest critic and most gigantic revolutionizer of the works of the times of authentic history, was magnanimity itself to all efforts which did not make void the Mosaic law, the accepted standard of his embodied principles. Measuring his adverse critics by it, he said what he could prove true. This truth he spoke with a love for universal humanity that caused him to lay down his life with supreme satisfaction for the joy set before him of taking it again from the soil of its absorption, and bringing with it many Sons whose standard of living and thinking should be as his own. The Lord came not to destroy the law of human integrity in the science and art of living, but to fulfil it, and emancipate from thralldom to fallacy and evil, a disintegrating human society, disrupted by the mercenary criticism of sordid souls, and reform it in the solidarity of unity with himself.

To learn something of the practical influence of his Spirit in a court of human effort established by himself, we have but to study its operations and institutions in the primitive Christian church. This church was a little communistic body, whose God was the Lord of love and wisdom, made Holy Spirit to be their Comforter. This God operated in it for the subjugation and transmutation of the obdurate will of the mortal flesh, and by inspiration and assimilation made it the will of God. Prior to the adultery of this little body of the Lord, animated by his Holy Spirit, with the soil of a pagan state in which it was to die for the multiplication of his kind, it was a Christ-like body. It knew much of the joy of obedience to the spirit of the law, and it was full of song "attuned to the Creator's praise," and distinguished by its kindly deeds. It was tolerant, considerate, coöperative in all its efforts. The strong bore the infirmities of the weak and were perfected in strength thereby.

Through adultery with pagan states, the unique little body of the primitive Christian church has taken into its composition a competitive system of thought and life that has badly taken it in. Judged by the standard of the law in its present untransformed con-

dition of iniquity, there is everything in it to be condemned; there is sin in all its members. Its present condition has, however, a time limit—a limit of endurance. While there is manifestly everything in it to insure its destruction, it is a known fact that it possesses something to insure the redemption of its waste and the divine utilization of all its perverted products. While the time of its end is at hand, the harvest of the Sower and the Reaper of divine truth is not yet apparent; and the science of the law of his universe of being is the sole criterion by which legitimate criticism of him and his work may be made. Until one knows himself to be the possessor of this science he will do well to avoid the seat of the scornful, the seat of unrighteous judgment.

The present church militant seems to be largely a school for scandal, a harbor for every variety of intolerant, ignorant, hood-winking, competitive, bigoted critics; but that is only one phase of its being. Warring with the animus of all these evils of thought, word, and deed, is the ascending spirit of the Lord God, awakening as "a strong man out of sleep." The continent of this spirit of the fruit of the tree of the knowledge of good and evil, this fruit is produced by its one righteous branch on which hangs the seed fruit of the Tree of Life at-one with the tree of knowledge of good and evil, when viewed by the circumspect One, who can view creation from all possible stand-points. One must be circumspect from the most central stand-point—that of God Almighty—to do justice, love, and mercy to all people.

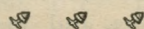
It is man's declared privilege to become one with God, not only as to mind, but also as to personality, as signified by image and likeness. One man did accomplish this attainment, and as God Almighty, gave his promise that many more should, in the fulness of the Gentile times, attain a like glorious destiny. Through much tribulation and final knowledge of and obedience to the law is this likeness attained. The Word descended from the celestial plane of being, by a natural birth, but from a psychic impregnation of the mind of a chaste woman, through whom the holy Seed descended to the matrix of her body, to lay down his life in a natural, mortal sphere of being. This life he promised to take again, bringing its harvest of his quality and kind again with him, but under the dominion of a *new personal* name.

This name was declared by the inspired prophets, and all its personal credentials indicated. The name or person was to constitute the vitellus of a new divine-natural order to take in the people of all the nations of the universe. He is foretold to come as a critic and judge of all national and personal works; to lift up the standard of the law in the light of genuine science, and to give men a fair trial. He is to first release them from captivity to fallacy and its evil forms of competitive life, and to lead them into captivity to truth and a scientific formation of communistic life, to be incorporated as a City, the foundation of a New Jerusalem or City of Peace in earth, from which the science of the law



is to radiate into all the earth for the enlightenment of all people.

It is for this circumspect Personality, the Messenger or "sent one" of Jehovah, to educate beneficent critics and doers of his Word and commandments. His standard of excellence on all lines is the highest attainable by natural man or spiritual God. Naught can become divinely natural without having been divinely spiritual—for spirit and matter are absolutely interdependent, the one being non-existent without the other as a coördinate. The new creation contemplated is to be accompanied by a new song, the confession of the divine humanity of Deity; for in men we shall see God working to will and to do his good pleasure. This will be the sunrise of universal new song. All the Sons of God will shout for joy, and there shall be no more curse, no more hateful, accursed, death-dampening criticism of any kind to squelch the song spirit in the human heart.



## THE EARTH AN ETERNAL STRUCTURE.

The Environ of the Physical Cosmos; Perpetuity of the Cosmic Organism; Cycles of Progress; the Perfected Humanity.

DR. C. A. GRAVES.

**K**ORESHANITY EMPHASIZES the fact that the earth environs the universe. The earth with its enclosed atmospheres, sun, moon, planets, and stars, constitutes the entire physical cosmos, within which are all the superimposed natural universal kingdoms. The physical universe is a living organism. The form and function of this organism can be analyzed, studied, and known. It is within the purview and bounds of the human comprehension. The human mind when sufficiently amplified, can institute such analysis, can carry it to its logical conclusion, and can rely upon the determinations thus reached.

Koreshanity, in demonstrating the form of the universe, has performed the greatest service to humanity that has occurred in the field of universal economy for nineteen centuries. In the centuries to come, the Discoverer of universal form and function will be honored and revered as the superlative benefactor of his race; and the blindness and fatuity of his contemporaries, in their failure to see and profit by his discoveries, will be wondered at.

The cosmic organism is self-perpetuating, perfect, eternal. Eternal means without beginning or ending. Therefore, it will be asked, Why, if the earth is eternal, we do not see the evidences of it? If the earth has always existed, where are the monuments attesting life in the earth hundreds of thousands of years ago? The pertinency of such inquiries is augmented when it is reflected that a perfect thing must at all times possess all its parts. Hence, man and his works must always be in evidence. Where are man's works of the far distant past?

Upon still further reflection man's mental edifices should be even more enduring than the works of his hands. Where, says the inquirer, are these? The arts

must have flourished from immemorial times. They must long since have reached perfection. Philosophy and science must have encompassed all that there is or can be of wisdom and knowledge. In short, perfection upon all lines should have obtained in the ages of the past, and when reached they should perforce, be perpetuated.

But such perfection is now conspicuous by its absence. It is nowhere in evidence. If there is one thing that is more patent than another, it is that all things are in a state of constant flux. Absolute perfection does not now obtain. Where, says the honest investigator, is the proof of your assertion that the universe or the earth which environs it, is eternal?

So momentous and large a question cannot be answered in a word nor off-hand. Then, too, the questioner must have a mind capable of weighing evidence, and a conscience compelling the acceptance of proven facts. Without the presence of either of these two elements in the investigator, the chance of truth against popular fallacy is nil. Truth, even when demonstrated, has no compelling power in any mind, no matter how intellectual, unless that mind has been touched by the divine fire from the source of all truth. However, in answer to the legitimate query to produce evidences of the eternal existence of the cosmos, we reply that they are not wanting. In fact, to the enlightened understanding, they are scattered up and down through the earth—all around and about us.

Before directing attention to a number of the evidences of the eternal perpetuity of the cosmos, we would remark that all things are in perpetual flux. The ebb and flow of the tides of life are as constant and eternal as those of the never-resting sea. Motion, ebb and flow, involution and evolution, progression and retrogression are inevitable in the order of existence. Involved in the nature of the universe are the inexorable laws of perpetuity. These admit of no exception; they are absolute. Let us point out that everything as it is today is so by virtue of the operations of law. If one can see no imperishable monuments, it is by virtue of the fact that the very laws of existence demand continual change—demand that forms which have a *beginning* shall have an ending.

Life obtains in the activities and relations of form and function, only through the interdependence of spirit and matter. Spirit is the sublimated essence of matter, and matter is the substance of spirit reduced to its material state. The law of transmutation requires constant interchange between the states of spirit and matter, and hence demands that every atom of matter shall in the processes of activity, be transformed to spirit within a certain cycle. Hence, the oldest existing material monuments in the earth, the Sphinx and the Pyramids, were built within that cycle. The purpose of their construction was to perpetuate the record of certain facts and principles of moment to mankind, bridging over the chasm of a period of intellectual retrogression, conveying a knowledge of them from a time when men knew those facts and principles, to a time when man should become sufficiently enlightened to read the records thus preserved.

(TO BE CONTINUED)





## *In The Editorial Perspective.*

THE EDITOR.



THE BOOK OF BOOKS is the worthy title of a wonderful collection of ancient writings which has come down to us. That the writings are very old is not denied even by well-informed critics. They have been vested with a sacredness that has constituted a factor in their preservation; but perhaps no other work nor set of works has ever been subjected to more bitter criticism nor more strenuous efforts at extermination. The Bible has stood the tests of time, and exists today as a lasting monument to the mental power of its authors. The books of the Bible are remarkable for their harmony; and when one comes to consider the fact that the period of writing the Bible extended over two thousand years, such harmony is indeed marvelous. During that long period, how many different and conflicting systems of human thought have prevailed throughout civilization! During the days of the Apostles there were many winds or spirits of doctrines. In the period of the development of the Jewish people and the Hebrew system of thought, ultimating in the pure form of Christianity as founded by the Christ of nineteen hundred years ago, many philosophers flourished. There was not a foundation of harmony in them. There would be no congruity of thought or sentiment if a collection of the writings of the cotemporaries of the Hebrews were accessible today. If we would obtain some idea of the effects of time upon human opinion, let us note the changes in the field of both science and religion during the past fifty years. The learned men of the church write differently today from what they did even a quarter of a century ago; and theory after theory in the scientific sphere passes in the world's review. But from Genesis to Revelation, throughout the sixty-six different books, with their probable two-score of authors who lived in widely separated periods of history, in times of prosperity and adversity, in freedom as well as in persecution and captivity, in shepherd's garb as well as in royal robes—there runs the same vein of truth and harmony. There could be no collusion of men, no conspiracy to produce a forced harmony. But it is evident that the one Spirit of Destiny inspired the various writers with the truths they expressed. The Bible is a book of marvels when understood. In the use of universal symbols to express the highest truths of the universe, even the laws of immortal life, it bears the unmistakable marks of the authorship of the Creator of the universe of existence. It is infinitely deeper in thought than the works of the unenlightened mind. Millions of people for ages have turned to it for the highest essences of wisdom; legislators for centuries past have derived laws from its pages. The Book has comforted the hearts of the sorrowful and the oppressed; it has been a balm of comfort in affliction, and it has given promise of the fulfilment of every righteous desire of the human heart and the solution of every problem of the human mind. The Bible has been as a great light in the world's darkness, and it is still shining, though the darkness comprehends it not. No other product of the human mind has ever gained such world-wide circulation, none other so faithfully studied and treasured. It is now

published by the millions of copies annually, in every human language, and in most of the world's dialects. It will grow more and more wonderful when the progressive minds of the world begin to see that it is in accord with the truest science; that its symbols are scientific, a faithful portrayal of the relations of God and man as they spiritually and naturally obtain in the progress of the human race. It will be seen that the Bible is the voice of Deity spoken through the Hebrew peoples, the voice of accurate description of the processes of life itself. In the Book we perceive the principles and processes of creation set forth with mathematical precision; the laws of immortality defined; the songs of great kings of Israel recorded, and the sublime poetry, natural and spontaneous, left to us for contrast with the poets of other times. And the Bible is a book of prophecy. Definite are its predictions, and marked their fulfilment in history. History sets the seal of truth upon the books of the Hebrew and Christian Scriptures. Centuries before the Christian era the character and career of the Christ were set forth, even the time of his birth. Jesus the Christ demonstrated not only the truth of his own declarations, but that of the declarations of the prophets who wrote of him. And marvelous in accuracy are the predictions of the Apostles of the Christ, which are being fulfilled in our own time. In the events of the world, the signs of the times, as well as in the science of the great Cosmos, we find unmistakable demonstrations of the divine truth of the Book of books.

Various newspapers and magazines have recently discussed the subject of artificial creation of life, and illustrated the various experiments conducted by biologists and chemists. Dr. Littlefield has used table salt, alcohol, and ammonia; and with a combination of these substances, he has produced what he claims to be "animate objects" or "life crystals." There is motion for a time in the formation of the crystals, just as there is motion when an acid attacks a metal prior to the formation of the resultant salt. A professor in Johns Hopkins University holds that Dr. Littlefield has accomplished nothing. Dr. Burke, of England, has produced what he terms "radiobes," through the action of radium emanations upon gelatine broth. The newspapers have had a great deal to say regarding this vaunted discovery of the beginning of all life. But Professor Ramsay, in a recent article declares that the results obtained by Burke are nothing more than those of chemical action. It is supposed that a gas emanates from radium as its light is generated. A solution of this gas is said to have the curious property of coagulating white of egg or albumen. If a drop of the solution be injected underneath the skin it will form a sac or cyst, but the formation of the sac is the work of the living organism to protect the tissues from the solution. Concerning Dr. Burke's experiments with radium emanations and gelatine broth, Professor Ramsay says: "The result of the original bubble would resemble a yeast cell, and the second cell or bud, or



perhaps more than one, if the original cell happened to burst. This process would necessarily be repeated as long as the radium continued to evolve emanations, which would be for the best part of a thousand years. The 'life' therefore, would be a long one, and the 'budding' would impress itself on an observer as equally continuous with that of a living organism." It is altogether probable that the experimenters will stumble on to something that will, so far from being a solution of the problem of life, constitute merely the elements of greater mystery. Even concerning the coagulation of albumen by the radium emanations, Professor Ramsey says: "What is the precise nature of the change is unknown." If a form of apparent life were produced artificially by a biologist, he would know no more of the principles and processes of the transformation than he does of simple chemical action, which is still a subject of the profoundest mystery to the chemist. On the verge of discovery of the origin of life, as the newspapers say? Who would have thought that after the manifestation of the Origin of all life nineteen hundred years ago, and the influence He has had over the world—men should be expecting to find life's origin in combinations of chemical elements? The fact reflects no credit on what is called "science" today!

The socialists have pointed to the Government mail service as an argument favoring the general adoption of socialism for the benefit of the masses. But now and then scandals occur in the postal department, and startling corruption is exposed; and in view of the evidences of the existence of graft in the conduct of the mail service, it has been argued on the side of capitalism that it would be better if the people's mail were carried by private concerns. Perhaps if the postal business were placed on the plane of corruption and graft occupied by the Equitable Life, or on the plane of oppressive monopoly enjoyed by the Standard Oil, it would suit the sentiment of high and frenzied finance. Scandals have recently developed in the Government printing office. The Government conducts one of the greatest printing establishments in the world, but it is said that the cost of printing in the Government office is much greater than in private concerns. But could private corporations carry mails cheaper than the Government? Instance, the express companies, four of which constitute a monopoly on package carrying; and that monopoly stands in the way of the introduction of the penny post by the Government today. The fact is, the Government is acting wisely in the matter of the postal and printing departments; and such an administration as that of President Roosevelt may deal more or less justly with grafters. The arm of the Government is long enough to reach out and take hold of railroads, the Standard Oil, the Equitable Life, and other monopolies; but it is not quite prepared to institute public ownership of public utilities. There would be all the more room for graft. The greatest benefits of public ownership will be derived from the institution of it under a new order, from which all graft inducements and temptations will be eliminated in the destruction of fictitious money, the eradication of the root of all evil. Whatever may be done in the line of reform agitation, the competitive system will remain in vogue as long

as it is necessary for the evil to exist, and the new era will be introduced as soon as possible. Public ownership of public utilities applied under the prevalence of the spirit of competition would not bring any large measure of relief of the masses from oppression.

Old theories are so rapidly giving place to new speculations that announcements of important changes in so called scientific conclusions are no longer startling to the world. Indeed, a Sunday paper is not interesting any more if it does not contain illustrations of how some prevailing idea is entirely upset by a new fact; and the magazines that detail advances in research looking to the disestablishment of some well-known conception, are in demand. Some years ago Professor Jessup, of the American Museum of Natural History, began a series of investigations in ethnology. It is now said that "the work of the Jessup expedition will overturn all previous existing theories" of ethnology. Why not? We are in a period of transition from the old to the new; we are in the time of breaking-up. It will not be long until the people will begin to expect that the modern astronomy will be completely overthrown. Koreshanity has been undermining the Copernican fallacy in the minds of the people for a good many years, and results will ere long startle the world, for the greatest crashes in the scientific world will be in and of the fundamental of the fallacious thought of the age. Closely associated with the Copernican fallacy is the theology of the modern church. With the idea of the beginning of things in point of time, will also go down Darwinism and all kindred theories. There is nothing false about the old theories that Koreshanity has not already disclosed. The time for the utter dissolution of the age is at hand; it cannot be longer delayed, for the forces of the world accelerate and time foreshortens.

Many of the greatest discoveries of the modern world were made by men outside of the ranks of the recognized scientists. A professional scientist is one who has a standing in the world as accepted authority; he usually fixes a limit to progress, and laughs at those who attempt to achieve new things beyond his conception. The world is greatly indebted to that class of men known as amateurs. Franklin, who tempted the lightning from the skies, was an amateur; so was Morse, the inventor of the telegraph. Watts, the inventor of the steam engine, was not a professional machinist. And even today many great inventions have been made by workmen who toil at the bench or lathe. And frequently great ideas, the germs of great achievements, come from men in obscurity. The conventional and professional thought of the times is stiff and artificial; while that put forth by men upon whom the burden of great works is laid, is fraught with meaning because it is vitally related to human progress. The Lord Messiah of nineteen hundred years ago was despised by those in authority. According to them he was only an amateur; but he was the greatest man of all history.

The door of immortality opens only to those who love the manifest Lord supremely and scientifically, and the neighbor as the self.



## AN ORDINANCE.

## An Ordinance Providing for Municipal Registration.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That a registration be had of all persons qualified to vote in the Municipal Elections of this Town.

SEC. 2. The qualifications for said electors shall be: All male persons over twenty-one years of age, who are bona fide residents of said Town; who have been in the State of Florida for one year, six months in the County of Lee, and sixty days in the Town of Estero, next preceding the date of registration; and who have paid a State poll-tax.

SEC. 3. It is further ordained that each year hereafter the Registration Book shall be opened for additional registration under the same rules, and for the striking out of the name of any person who may have become a non-resident, or otherwise disqualified.

SEC. 4. This registration shall be advertised by publication two times in THE FLAMING SWORD, and by three notices posted for fifteen days preceding the first day of November, 1905, the Book to be kept open thereafter for one week; and that annually thereafter, on the first Monday in the month of November, like notice shall be given that the Book will be opened for additional registration.

SEC. 5. It is further ordained that the Clerk of the Council shall be Ex-Officio Registration Officer, with power to administer the necessary oath to those offering to register. For the purpose of purging the list of disqualified voters, he shall submit the names of such to the Council for its action as to their removal from the list of registered voters.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

## An Ordinance Providing for Municipal Election.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That an election be held in said Town to select successors to the Mayor, Clerk, and Marshal; also to the four short term Councilmen, whose term of office expires as soon as their successors are legally elected and qualified. The Mayor, Clerk, and Marshal are to hold office until the third Monday of November, 1906; the Councilmen until the third Monday of November, 1907, or until their

successors are legally elected and qualified.

SEC. 2. Qualification for an elector is registration as a voter in the Municipality, which has heretofore been provided for: a prerequisite for which is the State requirement in time of residence, and payment of poll-tax. Any elector shall be eligible to hold office.

SEC. 3. This Ordinance shall be published, as is provided by the statute, for thirty days, or five issues of THE FLAMING SWORD, the official organ of the Municipality of Estero.

SEC. 4. Said election shall be held on the third Monday of November, 1905, between the hours of 7 a. m., and 5 p. m., at the Koreshan Warehouse.

SEC. 5. The following electors are hereby appointed Inspectors of Election, to prepare the polling-place, the ballots, tally-sheets, etc.,—everything incident to the proper conduct of this election: R. W. Gray; L. H. Staton; Walter Bartsch; George Hussey, Clerk.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

## An Ordinance Defining the Duties of the Mayor, Clerk, and Marshal.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

## THE MAYOR.

SEC. 1. The Mayor shall be the general Executive of the Town.

SEC. 2. It is his duty Ex-Officio, to promote the general welfare and preserve the peace of the Town.

SEC. 3. To this end he shall have general supervision of the Town Officers (not including the members of the Council); shall direct and control the police force. Shall make *pro tempore* appointments to fill vacancies caused by sickness, absence, or other disability of any City Officer; and shall report to the Council any misconduct or neglect of duty on the part of any officer.

SEC. 4. He may, when in his judgment the good of the town requires it, call special meetings of the Town Council; and when so called, he shall state by message the object of the call, and the business of such meeting shall be restricted to the objects so stated.

SEC. 5. He shall have the power to veto any ordinance or section thereof that does not meet his approbation, approving the residue, stating to the Council in writing at its next regular meeting, his objections. Council can pass over the veto by a two-thirds vote of the whole body. Or, should the Mayor fail to sign or protest any bill

by the next regular meeting after its passage, the bill will become a law without his signature.

SEC. 6. In case of the Mayor's temporary absence, the President or acting-President of the Council, shall discharge the duties of the Mayor. In case the Mayor's office is vacated, the Council may appoint his successor to serve until the next general election.

SEC. 7. He shall take care that all the laws of the Town are respected and observed, and shall perform such other duties as shall be by ordinance of the Town Council required of him.

SEC. 8. He shall represent the Town in a general way when not in conflict with the private interests of any citizen, or the Koreshan Unity, or any other Corporation in the Town of Estero; meeting strangers and visitors; seeing that they come in contact with the proper personages and officials.

SEC. 9. He shall be Ex-Officio the representative of the Town in any judicial proceedings to which the Town is a party.

SEC. 10. He shall adjudicate all cases wherein there is a charge of violation of any of the Town Ordinances, with right of appeal by defendants.

## THE TOWN CLERK.

SEC. 11. It shall be the duty of the Town Clerk to keep in a Record Book, for ready reference, the proceedings of Council;

SEC. 12. To prepare briefs, statements, and statistics, for the use of the Mayor and Council at any time when so requested;

SEC. 13. To prepare and provide in advance facilities for the Council meetings—such as stationery, pencils, etc., etc.;

SEC. 14. To be in attendance at all meetings of the Council, both regular and special, at the hour appointed; and to discharge such other duties as may from time to time be appointed him by the Council.

## THE TOWN MARSHAL.

SEC. 15. The Town Marshal, shall attend the Town Council during its sittings, to aid in the maintenance of order under the direction of the President. To execute the commands of the Council from time to time. To execute processes issued by command thereof and directed to him.

SEC. 16. To see that the room used for the sittings of the Council is in order and supplied with lights, fuel, water, etc.

SEC. 17. To attend the sittings of the Municipal Court. To execute the commands of said Court from time to time. To aid in the maintenance of order therein.

SEC. 18. To perform such other duties as may be appropriate to his office under the law, or that may be imposed upon him by order of the Court. He has full police powers, as conferred by common law and statutes upon constables.

SEC. 19. All Ordinances, or parts of Ordinances heretofore enacted, in conflict



with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Establishing a Municipal Court.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. In the Town of Estero there shall be a Municipal Court, for the trial of all offenses against the Municipal Ordinances.

SEC. 2. The judge of said court shall be Ex-Officio the Mayor of the Town.

SEC. 3. This court shall sit instant, whenever there is business brought before it. In case of his absence, a Justice of the Peace, to be designated by the Mayor, may hold said Court.

SEC. 4. The Judge of this Court shall have exclusive power to pardon and release, or remit fines of persons convicted by him under Town Ordinances.

SEC. 5. This Court may adjourn its sessions from day to day, or to any subsequent day or days at the discretion of the Judge.

SEC. 6. Appeal may be had from the judgment of this Court. The defendant entering into bond with good and sufficient security in double the amount of fine and costs assessed against him, conditioned to appear before the Court to which the case is appealed and to abide by and perform the judgment thereof.

SEC. 7. The Clerk of the Council shall be the Clerk of the Municipal Court, and shall keep its docket in proper order, showing the exact status and final disposition of each case.

SEC. 8. Fines and costs collected by this Court shall be a part of the general revenue of the Town, and shall be turned over to its Treasurer.

SEC. 9. The Clerk shall file within three days, with the Clerk of the Appellate Court, the papers in all cases appealed, endorsing on the warrant in each case names of the witnesses on behalf of the Town.

SEC. 10. The Town Marshal shall have charge of any person arrested for violation of any ordinance committed within the Town limits, who shall remain therein until discharged by the Municipal Court, unless such person shall give proper security for their appearance before said Court, in which event they may be released. Security to be at the discretion of said Marshal.

SEC. 11. The Municipal Court shall have the authority to preserve order and decorum and shall be invested with the same powers to that end, by fine and im-

prisonment, as are incident to courts of record in this State.

SEC. 12. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Regulating Licenses.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no person, company or corporation, shall anywhere within the incorporate limits of the Town of Estero, sell or offer for sale, or conduct any business, agency, profession, for any commodity, goods, wares or merchandize, without having first secured a license so to do, from the Council of said Town, and having paid to the Treasurer of said Town the license fee, for the privilege of conducting said business.

SEC. 2. It is further ordained that no person shall kill game of any kind on the lands, nor take fish, in seines, nets, or traps in any of the waters within the corporate limits of the Town of Estero, without first having obtained from the Town Council a license authorizing them to so hunt or fish. Provided, however, this ordinance does not in any way conflict with the State Law upon the same subject.

SEC. 3. The fee for such license shall be fixed by order of the Council at the time of issuing the license.

SEC. 4. The penalty for the violation of this Ordinance shall be a fine not to exceed the sum of Ten (10) Dollars, for each and every offense; and each day in which such unlawful business is carried on, or on which said unlawful hunting or fishing is carried on, shall constitute a separate offense; the fine to be collected upon conviction before the Municipal Court.

SEC. 5. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Providing for the Preservation of Peace and Good Order.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That if any person shall be guilty of disturbing the public peace, morals, or good order and government of the Town of Estero by committing any of the acts hereinafter prohibited within the corporate limits of the Town, he or she shall, on conviction thereof before the Municipal Court, be fined in such sum or imprisoned such length of time as the Judge of said Court may determine; pro-

vided, that no fine imposed under the provision of this ordinance shall exceed Fifty (50) Dollars; and no person shall be imprisoned exceeding thirty (30) days.

SEC. 2. Any person convicted of disturbing the public peace by committing any assault, or any assault and battery, upon any person or persons, shall be punished as provided in Section 1.

SEC. 3. Any person convicted of disturbing the public peace by engaging in or promoting or encouraging, aiding or abetting any fight, riot, or noisy and disorderly proceedings, shall be punished as provided in Section 1.

SEC. 4. Any person convicted of endangering or disturbing the public peace, or violating public decency by using any abusive, obscene or profane language, or by making any threats of violence to or against any other person or persons; or by using profane, obscene or indecent language; or by being drunk; or by being noisy and disorderly; or by racing, or by otherwise riding or driving in a furious manner any horse, or horses, or cattle, or vehicles; or by driving the same faster than an ordinary trot, through the streets of the town; or by carrying any arms, such as pistols, knives, (except pocket knives), sword canes, razors, or any other deadly weapon, concealed about their person; or by making an indecent exposure of his or her person in any public place within the Town limits; or by keeping a disorderly house; or permitting therein any noisy or riotous conduct to the disturbance of the public tranquillity, shall be punished as provided in Section 1.

SEC. 5. No gambling nor gambling house, nor bawdy house, nor house of ill-fame, shall ever be allowed within the corporate limits of the Town of Estero. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 6. Any person or persons convicted of resisting the Marshal or his deputies, or any person with power of arrest in this Town; or shall neglect or refuse to give them active aid and assist in apprehending any person or persons accused of crime, or acting in any unlawful manner, shall be punished as provided in Section 1.

SEC. 7. It shall be unlawful for any person to discharge any gun, or pistol, or other fire-arms, within one-half mile of the bridge crossing Estero River on County Road leading from Fort Myers to Naples, and on lands within the incorporation, except by special permission from the Council. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 8. No spirituous nor intoxicating liquors nor alcoholic drugs of any sort, kind or description shall ever be sold bartered or given away under whatsoever name, except on physician's prescription within the corporate limits of the Town of Estero.

SEC. 9. No tobacco in any form, (chewing, smoking, cigarettes, snuff, or natural leaf), shall ever be sold within the corporate limits of this Town.

SEC. 10. All Ordinances or parts of Ordinances in conflict with any of the provisions of this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

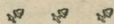
Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.



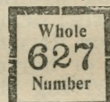
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1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
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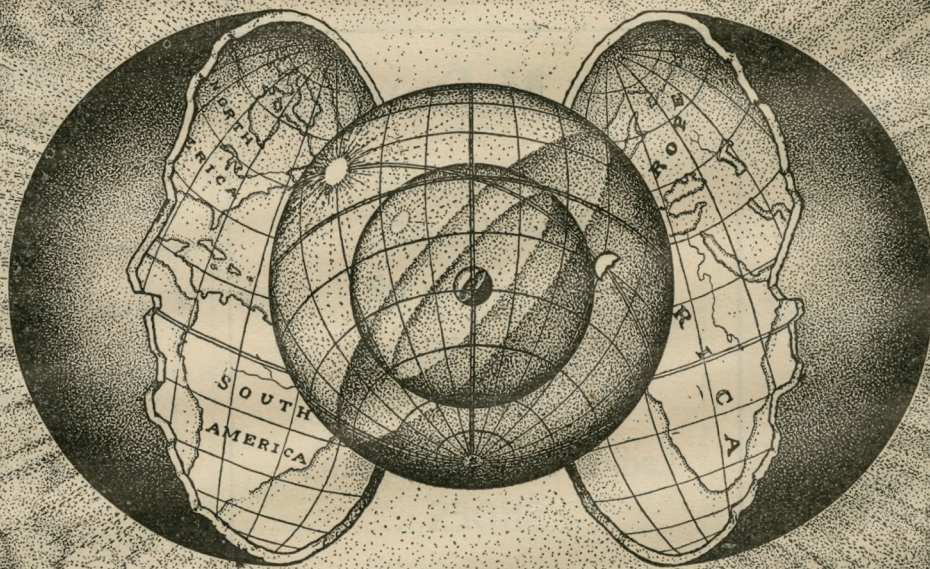




VOLUME XIX.

ESTERO, FLA., OCTOBER 10, 1905.

NUMBER 18.



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